



THE TOWN OF CLOYNE, IN IRELAND.



THE ROUND TOWER, AT CLOYNE.

CLOYNE is the name of a small town in the south of Ireland, situated in the barony of Imokilly, and the county of Cork. It stands at a short distance from the eastern shores of Cork harbour, and is described as straggling and miserable; it consists principally of one street, the houses of which are of an inferior description. It is a place of considerable antiquity, as is likewise the bishopric of which it is the seat, its cathedral having been founded by St. Colman, in the sixth century. The old name of the town is *Cluaine*, which signifies in Irish "a cave," and it is supposed to have been thus called, in consequence of the number of natural caverns and subterranean passages existing in the limestone-rock, of which the district is composed.

The town of Cloyne is situated on a small limestone eminence, gently rising in the midst of the valley, through
VOL. XII.

which there might once have been a communication from Cork harbour to the sea; and this eminence might have been an eminence surrounded by water, and afterwards, on the water partially drying up, by a deep bog, and at present by rich and, in general, well-improved meadows, to which the plantations about the church and see-house, with the round-tower, appearing everywhere above them, give a good effect. On this spot St. Colman, before the year 600, is supposed to have founded his church; and the security of it must have received no small addition from the circumstance of a cave, which is on the most elevated part of it, extending in various branches under ground to a great distance. In those unsettled and barbarous ages, caves of this sort were resorted to by the natives on the first appearance of an enemy, and the invaders seldom being able to make a long stay, the wives and children of the peasants, and perhaps even their cattle, would remain in tolerable safety, till the country could assemble in their defence. It is certain that places of refuge of this sort were looked upon as of so much necessity, that on some of

the Hebrides we find artificial caves constructed for the purpose; and when nature had provided one so deep and roomy as this, the rude inhabitants of the times would as naturally graze their flocks and build their huts in its neighbourhood, as in latter days they raised their cottages under the shelter of a Norman castle. This idea will also receive confirmation from the name of the town *Cluainne*, signifying a cave in the Irish language.

At Cloyne a branch of the Fitzgerald family, distinguished by the title of Seneschals of Imokilly, had formerly two or three castles; they are the chief proprietors of the adjacent district, from which indeed their title was derived. The title was first bestowed in 1420 by James Earl of Ormond, Lord-Lieutenant of Ireland, on Lord Desmond, after whose death it was assumed by the head of his descendants, resident in the district. There is an account related of a skirmish which took place at Cloyne, between the Seneschal of Imokilly and Sir Walter Raleigh, and in which the skill and intrepidity of Raleigh were remarkable. Raleigh afterwards accused the seneschal of cowardice on the occasion; and such were the manners of the times, that Lord Ormond and Sir Walter more than once publicly challenged Sir John of Desmond and the seneschal, both of whom were in open rebellion, to decide the matter by single combat. In the year 1601 the Lord Deputy Mountjoy, on his return from the siege of Kinsale to Dublin, by way of Waterford, went out of his road to pay a visit to Cloyne, where he slept on the 7th of March, and was received by Master John Fitz-Edmonds, who held the town and manor-house in fee-farm, and who "gave cheerful and plentiful entertainment to his lordship, and all such of the nobility, captains, gentlemen, and others as attended upon him;" when the lord-deputy, "as well to requite his perpetual loyalty to the crown of England, as also to encourage others in the like, did honour him with the order of knighthood."

St. Colman, the founder of the Bishopric of Cloyne, was the son of Lenin, the chief bard of Aedh, King of Munster; he died in the year 604. There are few records of the see till after the arrival of the English. About the year 1327, it appears to have become so impoverished, that King Edward the Third wrote to Pope John the Twenty-second, with the view of effecting an union between it and the see of Cork, which was likewise at that time much reduced. The attempt was at the time unsuccessful; but a century afterwards, the two sees, happening to be simultaneously vacant, were consolidated and granted to Bishop Jordan. This union continued until 1638, when a separate Bishop of Cloyne was consecrated by Archbishop Usher. During the civil wars the see was for some time vacant; but in 1660 it was again united to Cork and Ross, and this second union lasted till 1678, since which period Cloyne has been a separate bishopric. By the Act of 1833, however, relative to the temporalities of the Church in Ireland, Cloyne is to be reunited to Cork and Ross, as soon as the latter sees become void.

About the time of the Reformation the see of Cloyne suffered severely in its temporalities; in this respect it was not singular, every bishopric in Ireland being then exposed to similar injury. Ecclesiastical property in that kingdom was, to use the expression of Mr. Crofton Croker, "in a manner annihilated." Bishoprics, colleges, and tithes were divided without mercy amongst the great men of the time, or leased out on small rents for ever to the friends and relations of the incumbents, insomuch that "there was not," says Harris, "one bishopric in the province of Cashel that had not the print of the sacrilegious paw, upon it." Many Irish bishoprics, such as Aghadoc,

Kilfenora, &c., never recovered from this devastation. The bishopric of Ferns was left not worth one shilling; Killala, the best in Ireland, was left worth only 300*l.*; Clonfert, 200*l.*; the archbishopric of Cashel, 100*l.*; Waterford, 100*l.*; Cork, only 70*l.*; Ardagh, 1*l.* 1*s.* 8*d.* Cloyne, situated at a distance from the capital, an appendage to the neighbouring see of Cork, and without head or guardian, had very little chance of escaping in the general plunder. The outlying estates were seized by the nobility near them; and the demesne of Cloyne itself passed, by a fraudulent process, into the hands of the powerful family of the Fitzgeralds.

In the reign of Charles the First, some steps were taken to put a stop to the plunder of the Irish Church by laymen, and even, to a certain extent, to compel restitution. When Strafford went over as lord-deputy in 1631, he found the church in "a state of ruin;" many of the bishoprics, as Ferns, Lismore, and Cloyne were entirely destroyed, and the revenues of the others reduced to a trifle, the churches pulled down, or in a state of desolation, and the glebes and tithes in the hands of laymen; so that one nobleman in the western part of the kingdom, (the Earl of Clanricarde,) had no less than one hundred livings in his own possession; and the Earl of Cork, in the south, besides all the landed estates of Lismore and the college of Youghall, had impropriated all the livings belonging to both of them.

The cathedral of Cloyne is described as a "small heavy building, without any pretensions to ornament." Bishop Bennett, who was an eminent antiquary, supposes it to have been built between the middle and the close of the thirteenth century; it has no mouldings of the zigzag, nail-headed, or billeted kind, nor round-arched windows, which distinguish what is called the Saxon, or rather Norman architecture, before the introduction of the Gothic in the time of Henry the Third.

It is not evidently (says the learned prelate,) so late as that time, nor, on the other hand, has it the splendid arch or oak-leaved ornaments, so common in the middle of Edward the First's reign, therefore it is not so late as that period. I should be inclined to fix the era of its building to the latter years of the first of these princes, or the beginning of the reign of the last. The windows, though since altered, were evidently of that sort called lancet-windows, which were so common in the time of Henry the Third: see the great west window and that of the south transept; the latter on the outside, are additional arguments for the date I have chosen; as is also the circumstance that, about this time, three prelates out of four were Englishmen, in whose country monastic and cathedral architecture was in high estimation.

In the cemetery of this cathedral the tombstones are very numerous, owing, as Sir Richard Colt Hoare says, to the attachment which the Catholics still bear throughout Ireland to the ancient churches. Bishops Johnson and Woodward are buried there. "May the heavens be his bed," exclaimed the poor woman who showed Mr. Crofton Croker the interior of the church, on pointing out Bishop Woodward's monument; "when he died, the poor lost a good friend." Near it is a large and rather injured tomb of black marble, which originally belonged to the Fitzgeralds, and has been converted by the Earls of Thomond to their own use since the decline of the Fitzgerald family.

In the year 1776, when the cross-wall at the entrance of the choir was erected by Bishop Agar, the workmen digging deep in the nave to lay the foundation, they discovered a row of graves of rather singular construction, consisting of brick cells, each of which was exactly suited to the size and shape of the body contained in it. Curiously enough one of these

bodies was found to end at the shoulders, and to be unaccompanied by any of the skull bones. "It is, therefore, not improbable," as Bishop Bennett suggests, "that the head of the owner may have been fixed on Cork gates in the times of turbulence, as they appear in the print given us in the *Pacata Hibernia*, to be full of such kind of trophies."

The chief object of interest, however, at Cloyne is its Round Tower,—one of those singular monuments of antiquity, concerning the origin and use of which there has been so much controversy among antiquaries. It is not our intention, upon the present occasion, to give a general account of these remarkable structures, which are the only edifices of unknown date in Ireland deserving of notice as works of art, and, therefore, the only evidence of the skill and knowledge of the early inhabitants of that country. We shall content ourselves here with observing that, as to the period of their erection, they are "as old as the hills" in the belief of the peasantry; and as to their use, they are variously supposed by different classes of antiquaries to have been,—the abodes of solitary anchorites,—the receptacles of a "sacred fire," worshipped by the primitive inhabitants of Ireland, after the fashion of the east,—places of temporary penance,—watch-towers erected by the Danes,—steeples,—houses, and belfries.

The Round-Tower at Cloyne stands in the street, on the side opposite to the church, and, as usual, near its western front. This singular structure sustained considerable damage from lightning in the middle of the last century; its height is stated to be 92 feet, and the thickness of its wall 43 inches.

Adjoining the town is the Bishop's Palace, a plain edifice, which was built in the early part of the last century by Bishop Crowe. It stands in a picturesque demesne, in which are the entrances to some of the natural limestone caverns abounding in this district. The ancient name of this spot was *Monelushy*, or "Field of Caverns;" and the names of the neighbouring fields and grounds, says Sir R. C. Hoare, "speak the savageness of this place in former times." Thus *Knocknamodree* is the "Hill of the Gray Dog, or Wolf;" *Park na Drislig*, the "Field of Briars;" *Moncranishy*, the "Meadow of the Wild Boars;" &c. On the north of the town is a hill called *Bohermore*, or the "Great Highway," from a tradition that a road passed over it from the sea in the south to the sea on the north of the kingdom.

In 1805 a curious discovery was made in one of the caverns in the neighbourhood of Cloyne. A quarryman accidentally let his crow-bar fall through a fissure in the limestone-rock; he widened the aperture and descended in search of the instrument into a cavern, in which he was surprised to behold a human skeleton, partly covered with exceedingly thin plates of stamped or embossed gold, connected by bits of wire, and likewise several amber beads. One of these plates was preserved, the rest of the gold was sold and melted in Cork and Youghall. The bones of the skeleton were eagerly sought after by the superstitious peasantry, who pronounced them to be those of St. Colman, and accordingly carried them away for charms. There is said to be a tradition in the country, of a battle having been fought near the spot in a very remote period, and of four kings having fallen in the conflict.

In the neighbourhood of Cloyne are two seats deserving of notice; one of them is Castle Mary, formerly called Carrig Cotta, which is supposed to be a corruption of Carrig Croith, or the Rock of the Sun,—a name derived from a cromlech, or Druidical altar, still to be seen not far from the

house. This remain of paganism consists of a rough and massive stone, twelve feet in length; one end elevated about six feet from the ground by two smaller stones, from which its name of Cromlech, signifying a bending or inclined stone, is derived. Close by it is a smaller stone or altar, supported in a similar diagonal position by a single stone. There is a tradition, that nothing will grow under either of these altars, an opinion that originates from the total absence of verdure, incident to a want of sufficient light and air. The top of the larger altar was richly covered with the plant familiarly called the Wood Geranium, (*Geranium Robertianum*, or Robert's Crane's Bill,) the light feathery leaves and delicate pink blossoms of which formed a pleasing contrast to the solemnity and breadth of the altar.

The plantations of Castle Mary (says Mr. Croker,) are venerable and extensive, arranged in the taste of the last century. Few situations can be more imposing or romantic than that of the Druid's Altar, the descent to which is overshadowed by some luxuriant ash-trees, of singularly beautiful form and growth; the gigantic size attained by some surprises the English traveller, and their long, graceful branches, reaching to the ground, produce an effect not unlike the famed banyan groves of the east. Whilst Miss Nicholson was sketching the altar, a figure emerged from this depth of foliage, in costume which, had it been a tint whiter, might well have passed for that of a Hindoo; but the innocent deception was soon destroyed by the irresistible accent in which the following exclamation was uttered, after coolly surveying that lady's work, and the subject of it.—"Och! fait and sure the darlint lady isn't pulling down the ould stones may be! and as like as themselves it is, long life to her! well to be sure, and a power of trouble to be taking—a wisha God help us!"

Another remarkable seat in the neighbourhood of Cloyne is that of Rostellan, belonging to the O'Briens; it is situated on the eastern shore of Cork harbour, of which it commands a noble view. The present house is built on the site of a castle of the Fitzgeralds, and contains a small armoury. "The sword of the great Brian Boru, my lord's ancestor, King of Munster, your honour, and his *fowling-piece!* are there to be seen," said one of the gate-keepers who accompanied Mr. Croker through the grounds, and seemed anxious to display the wonders of the place to strangers. It is hardly necessary to remind the reader, that fire-arms were not introduced into Ireland till some centuries after Brian Boru was in his grave. But similar anachronisms are very common in Ireland, where anything ancient, wonderful, or curious, is without hesitation referred to Fion Mac Cuil, (the Fingal of Ossian,) St. Patrick, or Brian Boru. On an elevated terrace, near the water, is a statue of Admiral Hawke, "the position of which," says Sir R. C. Hoare, "rather surprised me, as the back of this celebrated warrior was turned upon the very element on which he had acquired such immortal honour.

I was told (he adds) that the following circumstance gave rise to placing the figure in this position. Upon the defeat of the French fleet, commanded by Conflans, in the year 1759, the city of Cork ordered a statue to be cast of the English admiral, Hawke; but on its completion, some objections were made to the expense by the citizens; upon which the noble Inchiquin said, 'that he would pay for it,' which he did, and, as a rebuke, placed the admiral's figure on a pedestal, with his back turned towards the ungrateful city. Mr. O'Brien, the present inhabitant of the place, and who, on the death of the Marquis of Thomond, succeeds to the Earldom of Inchiquin, told me a most singular anecdote relating to this same statue, and which, in a less enlightened age than the present, might have been considered as ominous:—"That the admiral's right arm, which grasped a sword, fell off on the very day that the French landed on the coast of Ireland at Bantry Bay."

CORONATION ANECDOTES. No. II.

RICHARD I.

In a moneth mirie, Septembre the gynnynge
Baudwyn of Canturbrie com to coroune the kyng
Richard at Londoun, opon a Sonenday
At Westmynstre, tok the crown.

SUCH is Langtoft's brief memorial of a coronation, the first of which we have anything like a full account in the ancient chronicles. It will be seen, from the description, which we have compiled principally from Hoveden and Matthew Paris, that the forms and observances were nearly the same as those of more modern times.

Duke Richard having made all necessary preparations for his coronation, came to London, where he assembled the archbishops of Canterbury, Rouen, and Tours, who had given him absolution in Normandy for waging war against his father after he had taken the cross as a crusader. The archbishop was also present, with all the bishops, earls, barons, and nobles of the kingdom. When all were assembled in the prescribed order, the ceremony commenced. First, the archbishops, bishops, abbots and clergy, wearing their square caps, and preceded by the cross and holy-water bearers and deacons burning incense, went to the door of the royal bed-chamber, and led the duke in solemn procession to the great altar in the church of Westminster. Four barons marched in the midst of the prelates and clergy bearing four large wax tapers lighted; after them came two earls, one bearing the sceptre and cross, the other the rod and dove. Then came three earls bearing swords in golden scabbards taken out of the royal treasury. They were followed by six earls and barons, bearing a coffer (probably of relics) over which, the royal mantle and vestments were spread. Next followed the earl of Chester, bearing on high a golden crown, beautifully studded with gems. Next came Duke Richard between two bishops, over whose head four barons carried a silk canopy supported by gilt-headed spears. When they reached the altar, Richard swore in the presence of the clergy and people on the holy Gospel and the sacred relics, that he would observe peace, honour, and respect, all the days of his life, to God, holy church, and its ordinances. He likewise swore that he would administer justice in rectitude to his people, that he would abolish all evil statutes and customs, and that he would enact good laws.

His attendants then stripped him to his trowsers and shirt, the latter of which was left open between the shoulders on account of the anointing. Baldwin, archbishop of Canterbury, who wore rich buskins of cloth of gold, then anointed the king in three places on the head, between the shoulders, and on the right arm. A consecrated linen coif and a cap of estate were then placed upon his head, and he was vested with the royal robes, the dalmatic and the tunic; the archbishop then delivered him a sword, to restrain the enemies of the church. Two earls then buckled on his spurs, and invested him with the pall of state. After which Baldwin conjured him in the name of God, and forbade him to take the crown, unless he were firmly resolved in his heart and soul to observe all the promises to which he had sworn.

Richard replied that, relying upon the Divine assistance, he would perform all that he had sworn; after which, taking the crown from the altar, he delivered it to the archbishop, who placed it upon the king's head, and also put the sceptre in his right hand, and the rod in his left.

Thus crowned, he was led by the bishops and barons,

preceded by the tapers, cross, and swords, to his throne. Mass was then sung, and, at the offertory, two bishops led the king to the altar, where he made an oblation, and the like was done after the benediction. When mass was concluded, the king was led by two bishops, preceded as before, to the choir, where having assumed a lighter crown and robes, he then went to the coronation banquet. There the archbishops, bishops, earls, and barons, ranged according to their dignities, feasted sumptuously; and wine was supplied so plentifully, that it streamed down the floors and walls of the palace. Those who held lands by tenure of services at the coronation were in attendance, and performed their duties.

These festivities were sullied by a sanguinary and disgraceful riot. Numbers of Jews had flocked to England in the reign of Henry II., where they were honourably protected by that liberal and enlightened sovereign. Grateful for such unusual favours, they assembled at London to subscribe among themselves, in order to make Richard a splendid present on the day of his coronation. Unfortunately Richard was persuaded by some of the bigots who surrounded him, that the Jews were accustomed to practice magic on sovereigns during the time of the coronation, and he therefore issued an edict, prohibiting any Jew from entering the church while the ceremony was performed, or appearing at the palace during dinner. Curiosity overcame prudence; several of the most considerable Jews mingled with the crowd, and gathered round the gates of the palace. One of them, endeavouring to force an entrance, was struck in the face by an over-zealous Christian; this signal roused the fanaticism of the multitude: a general assault was made upon the Jews, who fled in confusion towards the city. Some wretches, eager for plunder, raised a cry that the king had given orders for the extermination of the unbelieving Jews, and as this was by no means improbable, when the king was a crusader, it received implicit credit. The city mob, swelled by the multitudes who had come from the country, attacked the houses of the Jews, which the inhabitants defended with great courage and obstinacy. The enraged populace, when night came on, finding that they could not break into the houses, hurled brands and torches on the roofs and through the windows. Conflagrations burst forth in various parts of the city, which consumed not only the houses of the Jews, but those of the Christians adjoining. The king, hearing of the disturbance, sent Ralph de Glanville, the chief justiciary, and other noblemen, to disperse the mob, but they were unable to control the infuriated rioters, and were forced to fly for their lives. Towards morning the rabble quarrelled among themselves about the division of the booty, and mere weariness, together with anxiety to secure their plunder, induced them to disperse. Richard caused several of the ringleaders and most notorious malefactors to be apprehended the next day; they were hanged as a terror to others, a proclamation was issued, taking the Jews under the royal protection, and the tranquillity of the city was restored. Few persecutions were felt more bitterly by the Jews than this massacre, as is manifest from the pathetic terms in which it is recorded by Rabbi Joseph.

"And King Henry fell sick, and died of grief; for the Lord raised up evil from his own house, when he was by the Castle Chignon.

"And he died, and his son Richard reigned in his stead, in the year four thousand nine hundred and fifty, which is the year one thousand one hundred and ninety;

and they put the royal crown upon his head in the city of London, in the royal palace, which was without the city. And there gathered themselves together in that place, much people from Yzarphat and from the isles of the sea. And also the Jews, the heads of the people, were among those who came to bring gifts unto the king. And the people murmured against them, saying, 'The thing is not right, that the Jews should look at the crown wherewith the priests crowned him; and they pursued them and reviled them. But the king knew nothing of it. And a report was heard in the city, saying, 'The word came forth from the mouth of the king to destroy the Jews.' And they arose suddenly against them, and pulled down their houses and their towers, and killed of them about thirty men. And some of them slaughtered their children and themselves, that they might not abide that bitter day: there fell slain, Rabbi Jacob from Orleans, for the sake of the holiness of his Creator, on that fearful day. But of all this King Richard knew nothing, till he heard the voice of the multitude; and he said, 'What is this to-day?' and the doorkeeper said, 'Nothing; only that the boys rejoice, and are merry in heart.' And it came to pass, when he heard this great evil, his anger was much kindled, and his wrath burned within him. And he commanded, and they tied the doorkeeper to the tails of the horses, and dragged him, and cast him about in the markets, and in the streets, until his spirit departed, and he died. Blessed be He who giveth vengeance! Amen."

After his return from captivity, Richard had the ceremony of his coronation repeated, at the request of his nobles, who thought such a form necessary to remove the disgrace of imprisonment.

JOHN.

John ascended the throne, to the prejudice of the hereditary rights of his nephew Arthur, by virtue of a form of election. The archbishops, bishops, earls, barons, and other the estates of the realm, being assembled in the church of Westminster, May 27th, 1199, Hubert, archbishop of Canterbury, addressed them in these memorable words:—

"Hear all men! It is well known to your wisdom, that no man hath any right of succession to this crown, unless he be elected for his own merits by the unanimous consent of the kingdom, with invocation of the Holy Ghost; after the manner and similitude of Saul, whom God set over his chosen people, though he was neither the son of a king, nor sprung of a royal line; and in like manner after him, David, the son of Jesse, the former because he was brave, and suited to the royal dignity, the latter because he was humble and pious. So that he who surpasses all within the realm in fitness for royalty, should preside over all in dignity and power. But if any one of the family of the deceased sovereign should excel others, his election should be the more readily and cheerfully conceded. Wherefore, as our late sovereign Richard died without issue of his body, and as his brother, Earl John, now present, is wise, brave, and manifestly noble, we, having respect both to his merits and his royal blood, unanimously and with one accord elect him to be our sovereign."

This was the most decisive form of election since the Conquest, and it is so commemorated in Langtoft:

The archbishop Hubert of Canturbrie the so
Com with gode hert to do the solemnpnitie
At Westmynster thorgh assent of erle & baroun
To that I ore mentⁿ Hubert gaf the coron.

The people responded with shouts of "Long live the king!"

* To him I before mentioned.

THE HOUSE I LIVE IN.

NO. VI.

NUMBER OF BONES AND JOINTS IN THE HUMAN FRAME.

THE *cranium*, or that part of the head which contains the brain, consists of eight different bones. There are fourteen bones of the face, besides thirty-two teeth. Then there are four very small bones in each ear, and one at the root of the tongue. Thus the whole head above the neck contains sixty-three. The neck has seven; but as these form the upper part of the spine, they are usually reckoned with those of the body.

Here let us stop to comment on the simple, yet effectual, contrivance for increasing the security of the brain. Had the *cranium*, or brain-case, been composed of one entire bone, instead of several, fractures would have followed almost every injury on its surface, and such fractures as do occasionally take place, would probably be of greater extent and of corresponding danger.

The spine, or back-bone, contains twenty-four pieces, called *vertebrae*; and between these and the lower extremities are four bones more. There are twenty-four ribs; that is, twelve on each side, and a breast-bone, or sternum, down the middle of the front. Thus, that which is commonly called the body, contains fifty-three bones.

The upper extremity, including the hand, arm, *clavicle*, or collar-bone, and *scapula*, or shoulder-blade, consists of thirty-two pieces, or sixty-four on both sides. Each lower extremity includes thirty bones; and thus both together make sixty, besides the small *sesamoid** bones.

Now, if we add together these several numbers, we shall find that a complete human skeleton contains no less than two hundred and forty bones! Who would suppose this, from a mere view of the human figure, either while standing, or with the limbs in motion! We now see that it has a great many joints within it, and of course a great many bones. At every part of the body where the bones meet, there is more or less of motion (excepting at the junction of the several portions forming the head, face, teeth, and hips), and these may all be moved, nearly at the same instant. Thus there are in the human frame about a hundred and eighty joints.

We may, indeed, add to this number the small *sesamoid* bones, which are found in the thumbs and great toes of older persons, and somewhat resembling the knee-pan in shape, though very diminutive in size. Of these there are often two in each large joint of the great toe, and as many in the large joint of each thumb. Adding these, then, to the two hundred and forty, we shall have for the whole number of bones in the human frame, two hundred and forty eight.

Some make the number about two hundred and sixty; but in this fourteen *sesamoid* bones are included. It should be remembered that the number of *sesamoid* bones greatly varies in different individuals, though nearly all adult persons have some of them, and some individuals have them in other parts of the body besides those already mentioned. They are hardly ever larger than half a pea. In addition, it may be mentioned, that some individuals have two or more supplementary bones in the skull, called *ossa wormiana*; these, when they occur, are of an irregular shape, and seldom larger than small Windsor bean.

Besides all these, the breast-bone, the *ossa inno-*

* See Saturday Magazine, Vol. XI., p. 116.

minata, and many other bones of the body, are in young persons composed of several pieces, and some of them are often not very strongly united even when they become older.

Some few individuals are occasionally met with, who have a still greater number of bones; but these may generally be considered as diseased persons. A bony or chalky substance is often formed in the flesh of those who have the gout, and some of the gristly parts of the body—I mean the cartilages and ligaments—occasionally become *ossified*, that is, converted into a substance resembling bone, as do also small portions of the great arteries, or tubes which convey the blood. In some diseases, also, the bones become soft, and readily bend, owing to a deficiency of the earthy matter of which they are composed.

Occasionally persons are met with who have six fingers on each hand, or six toes on each foot, and sometimes both; but these supernumerary fingers and toes do not always have bones in them.

SKELETONS.

WHEN all the bones of a human being, or of any other animal, are put together, and fastened to each other by pieces of wire, the whole is called a *skeleton*.

There is, too, another kind of skeleton, but it is not so commonly met with; nor is it so convenient for use. It is made by stripping off all the soft parts of the body, excepting the ligaments; these are suffered to remain, and the whole is thoroughly dried. This is called a *natural skeleton*, in contradistinction to the former, which is called an *artificial skeleton*.

ANATOMY.

THE study of the nature and structure of the bones alone, is called *osteology*; that of the muscles, *myology*, &c. But as most people who study these, go farther, and learn also the shape and structure of the heart, the lungs, the brain, the blood-vessels, and, in fact, all parts of the body, some more general name seems necessary for what they do. Therefore we say of those who study all parts of the human body, just as it appears when the soul leaves it in death, the bones, muscles, tendons, brain, nerves, heart, blood-vessels, lungs, skin, &c., that they are studying **ANATOMY**.

PHYSIOLOGY.

PHYSIOLOGY is something more than all this. It is the study of the living animal;—how the heart, the brain, the eye, the ear, the muscles, the bones, and every other part, acts. David, the inspired psalmist, felt this, when, meditating on the curious structure of his own body, he exclaimed, "I am fearfully and wonderfully made." King David, however, had probably never seen a complete human skeleton, or even had much insight into the interior of the human frame; for in those days it was deemed improper to employ the bodies of men for the purposes of anatomical research, instead of which, the remains of the brute creation, particularly dogs, and other domesticated animals, were used. Hence many of the technical terms by which the various parts of our complicated structure are designated, though now appearing fanciful and erroneous, were at the time of their invention more correct, and the analogy much more obvious.

For many years past, we have been accustomed to consider it not only as allowable, but highly proper, and even necessary, to examine and dissect the human body after death, as it is by such means alone that the true structure of the human machine can be understood and explained, and the knowledge of its various derangements acquired. That the most inti-

mate acquaintance with the different branches of *Anatomy*, *Physiology*, and *Pathology*, is highly requisite for those to possess who undertake to cure or to relieve the various "ills which flesh is heir to," is admitted by all who are competent to form an opinion on the subject.

I will here take the opportunity of defining the three words above-mentioned. By the word *Anatomy*, is meant a knowledge of the structure and proportions of the human, or of any other animal body; by *Physiology*, is meant a knowledge of the functions which the various parts of the body perform during health; and by *Pathology*, is understood an acquaintance with all those changes and alterations in the structure or functions which are effected by *disease*.

In these papers, it is my intention to describe a little both of anatomy and physiology, but into pathology I shall not enter, as that will be unnecessary for the general reader. Heretofore I have treated principally of anatomy; the remaining chapters will embrace a large proportion of physiology, combining, as we proceed, the two subjects together, showing the structure of a part, and at the same time pointing out its uses, by which method, after what has before been explained, a tolerably correct idea of the subject will be acquired.

BONES AND SHELLS.

BEFORE closing this chapter, I would observe that, although, except in very extraordinary cases indeed, the bones of deceased human beings are left to decay in the grave, the bony parts of the inferior animals are turned to great account in the domestic and useful arts. The handles of common knives, and innumerable little articles in every-day use, are made of bone; from which, also, some valuable products are obtained by the aid of chemistry. Ground bones make excellent manure for certain descriptions of land, and thus not only become valuable to the farmer, but furnish a beautiful illustration of the laws of nature, by which the constituent elements of the animal frame are made to contribute to the growth of vegetables, upon which human existence so greatly depends.

Ivory is another kind of bone, for it is the tooth of the elephant; as is also that useful substance, whalebone, which is part of the structure of the enormous jaws of the whale. From the *horns* of animals, combs, lanterns, whip-handles, and many other articles, are made, while the covering of the tortoise, and the shell of a certain species of oyster, furnish us with those beautiful substances, tortoise-shell and mother-of-pearl.

The shells and bones of animals not only serve as a support to the softer parts, but also as a firm defence. What would become of the tender frame of the poor tortoise, the lobster, the crab, the oyster, and many other living things, if they were not covered over, and protected, as with a shield, by a hard buckler of shell? The soft parts of the human body, which are most essential to life, are in many instances well defended in the same manner by the solid, unyielding materials which envelope them. As, for instance, the brain, the spinal marrow, the lungs, the heart, and the liver.

Now a portion of the shell of every animal is formed of lime. There is not so much difference between the bones of man and the shell of the tortoise, or the lobster, as may be supposed, though the colour is very different. A very large proportion of the lobster-shell is lime; in the tortoise-shell the quantity is much less; and horn contains but very little. Bones, as I have before observed, contain a large proportion of this earth.

RUNJEET SINGH,
CHIEF OF LAHORE.

No. II.

RUNJEET SINGH knows nothing of reading, nor do his sons. He is nevertheless the chief administrator of justice in his kingdom, and General Allard states that his judgments are on all occasions just and prompt. The civil state is thus organized: each village has a chief or judge, who is empowered to decide minor questions: affairs of greater importance are decided by a judge whose jurisdiction is more extensive than that of the former. The next officer in rank is the king himself: the king is easily accessible, and any one of his subjects can plead his own cause before him. There is a guard at the gate of his majesty's palace, who announces the suitors. If the king cannot receive them, he says, "Come to-morrow." A child without a home, or a man without bread, can prefer his request to the rajah, and never fail of his application, if he should appear to be a worthy object of the king's bounty. He exercises wonderful judgment and sagacity in deciding between man and man, and he is rarely, if ever, deceived in his judgment.

According to the laws of the country the punishment of death is never inflicted. A criminal sometimes has his nose or his ears cut off, but never his head. It is also not uncommon to cut off the criminal's hands. In serious cases, and where the culprit has again committed the crime for which he has been already once punished, the tendon of Achilles* is cut through. General Allard saw an unhappy wretch who was condemned to this punishment. This was a robber, who had had his two hands cut off for highway robbery. Thus mutilated, this man did not the less continue the exercise of a propensity which was irresistible with him. To his right arm a lance was firmly tied, and the bridle of his horse to the left arm: thus he went on the highway, and robbed almost as successfully as before. He was at length arrested and conducted before the king, who inflicted the punishment upon him which we have already noticed. Thus doubly mutilated, the robber was compelled to rest satisfied with the pension which Runjeet Singh allows to all the unhappy wretches whom justice has put out of a condition of gaining their livelihood except at the expense of others.

Runjeet Singh has not abolished the frightful custom whereby the women burn themselves after the death of their husbands. Runjeet Singh is a very courageous man; but he has not the courage to oppose himself to this shocking superstition of his subjects. In Lahore the women allow themselves to be burnt upon the funeral pile of their husbands, as was a few years ago the custom throughout Hindoostan; until, to the immortal honour of the English, this custom was abolished. In Lahore the women think it an honour thus to be immolated. This is a superstition which we fear will long resist all attempts to abolish it; since it renders of no avail the most powerful instinct of human nature, that of self-preservation and the love of life.

General Allard has in vain attempted the abrogation of this custom. Hearing one day that the widow of one of his officers had resolved to burn herself with the body of her husband, he sent for her and tried to shake her resolution; but in vain. He then threatened to oppose with an armed force this wicked and senseless suicide. The next day all his officers met in a body at his house, and represented to him

The sinew which connects the heel of the foot with the leg.

firmly, but most respectfully, that they were ready to obey him in every thing that related to the military service; but that they could not and would not accept his law and decision in a matter of conscience concerning their religion. This, of course, was not to be resisted, and the widow was burnt.

General Allard was present at one of these sacrifices. The victim was a young and beautiful woman. She approached the pile, tranquil in appearance; but her countenance betrayed the internal struggle between nature and mistaken duty. She spoke a few words which were greedily listened to by those around, and received as infallible oracles; being her last words, *norissima verba!* She was splendidly dressed and covered with jewels. She mounted the pile and stretched herself upon it in the midst of the joyous shouts of the assistants, and the noise of loud instruments of music; but one of the pieces of wood which formed part of the pile, stood higher up than the others; this incommoded her; she got up again, removed the carpet upon which she had been stretched, put the wood in its place, and again extended herself on the pile. A large mass of fagots was placed upon her, oil was poured upon them, and thus they were ignited. General Allard contemplated this horrible and strange scene from the back of his elephant. He saw this unhappy woman perish, and she did not utter a cry. The spectators appeared highly edified with the scene.

Another object of superstitious regard in this country is the Fakirs; who, in order to preserve during their whole lives the attitude of prayer, tie their arms to the branches of a tree, and remain in this posture during six months, until the muscles become so hardened and dried, that they can no longer change the position of their arms. Such men are esteemed holy, and are respected and fed by every one, so that they soon become fat. Some of the Fakirs preserve the use of their arms, and carry about with them a matchlock, whereby they plunder the travellers. The French traveller Jacquemont (many of whose relations have been confirmed by Allard), complains bitterly of these Fakirs, by whom it seems he was more than once robbed.

It is an extraordinary fact that General Allard has made the army of Lahore almost entirely French. Its uniform, weapons, military schools, and even its flag, are almost precisely those of the French army in the time of Napoleon. It has also its grenadiers, hussars, dragoons, and infantry; and even the words of command are given in French †.

Every recruit enters the army freely, and of his own accord: but the people being warlike, and the occupation of soldier being the best of all occupations, recruits abound. The only difficulty the recruiting officers have, is to know when and how to refuse the numerous offers made to them. So that, when the king of Lahore wishes to augment his army, he has only, we may almost say, to clap his hands, or to strike his foot upon the earth, and, thanks to his general, there come out battalions ready for the field.

The system of victualling the army is extremely simple: the government has nothing to do with it. The soldiers are paid so much per month, with which they are obliged to provide their own food, and forage for their horses. If they are at war, they are fol-

† Jacquemont visited General Allard at Lahore. The latter entertained the traveller in a sumptuous manner. Jacquemont speaks particularly of the surprise and delight which he experienced one day, when seated at dinner with his host, at the sight of what appeared to be a French regiment, which surrounded their dining-hall, and performed a variety of evolutions at words of command spoken by the native officers of Lahore in the language of France.

lowed by a band of merchants and of dealers of every description, who travel at their own cost, and sell on their own account, without being responsible to the officers of the army; except that the latter exert a sufficient authority to preserve order in these travelling caravansaries. The horse-soldiers have servants mounted like themselves, who provide forage for the horses. The facility with which an army of many thousands of men arriving in a country, which appears to offer no resources, and where human creatures would appear likely to perish for want of provisions, finds itself well victualled in a few hours, is, according to the recital of General Allard, an astonishing thing to behold; but, this it is, that has enabled the troops of the king of Lahore to undertake such extraordinary excursions, and to march into lands almost entirely unknown to the geographer, without ever experiencing those privations, which in other countries, so completely destroy military discipline.

The only essential difference between the costume of the troops of Runjeet-Singh and those of France is, that the former still wear the turban, with their long hair interlaced with folds of cachmire. The men pride themselves upon their hair; they connect with it the idea of strength and power. They also greatly respect the beard; a man is not thought to be such without it: young or old the beard must descend in streams of ebony, or of silver, upon the breast. General Allard has a long beard, which, when he was in France, he turned back behind his ears during meals. His uniform is that of a French general; his head-dress, a light helmet with loops of gold, of an elegant and commodious form.

Duelling is not known in the army of Runjeet-Singh; the soldiers settle their disputes with their fists,—a brutal, and equally unchristian, method of adjusting differences.

After a few months' stay in France, General Allard set out on his voyage back to Lahore, taking his wife with him, and leaving his children to be educated in the land of his fathers.

Before concluding, we should do well to observe, that the foregoing account does not contain the first instance of European skill and science, effecting great changes in the condition of any particular part of the world. The sovereign of Cochin-China, who had been dethroned by a party of his own subjects, in the year 1747, was enabled, by the assistance of Adran, a French missionary, to form, in the European style, a fine army and fleet, with which he not only recovered his own kingdom, but subdued those of his neighbours, southward of the empire of China.

THE ESCULENT SWALLOW, (*Hirundo Esculenta*.)

THE esculent swallow is found in China, where it builds its singular nest in the rocky caverns on the sea coast; its nest has the appearance of hardened jelly or isinglass, and is esteemed by the natives of China, and other parts of Asia, as a great luxury; it is employed by them in the preparation of soups and other made-dishes. Marsden, in his *History of Sumatra*, says there are two sorts of nests; the white, which are less common, and the black or dark-coloured, which are more frequently met with. Some persons, however, believe that the difference in colour arises from accidental causes, such as the mixture of the dark-coloured feathers of the bird with the substance of which the nest is composed; and this belief is partly borne out by the fact, that if the dark-

coloured nests are soaked in warm water, they become much whiter in their appearance; but the natives themselves are strenuous in the belief of their being built by two different species of swallows. Marsden, from personal observation, believes that the white nests are more recent than the other sort, and that in this the whole difference lies.



THE ESCULENT SWALLOW.

In the small island called the *Cap*, near Sumatra, two caverns were discovered by the embassy of Earl Macartney, which contained an immense quantity of these nests; they were composed of very delicate filaments, united by a transparent viscous substance, much resembling the remains of those jelly-like animals, the medusæ, which are frequently found on the sea shore. The nests adhered to each other as well as to the sides of the caverns, and were placed in uninterrupted ranks. An esculent swallow, apparently of another species, is also found in great abundance in deep caverns at the foot of the highest mountains in the interior of Java. This swallow is said to occupy two months in the preparation of its nest. The inhabitants of Java, who employ themselves in collecting these nests, (which, on account of the situations in which they are found, is rather a dangerous employment,) never begin their work without having in the first instance sacrificed a buffalo, and repeated a number of prayers; they then anoint their bodies with a sweet-scented oil, and after performing other superstitious ceremonies at the entrance to the cavern, they prepare for their descent. The fact of these caverns being situated in the centre of the island of Java, and not on the sea-coasts, seems to militate against the opinion that the birds collect the substances of which they form their nests on the shore; their nests are placed in these caverns in horizontal rows, from 50 to 500 feet in length.

Near some of these caverns a tutelar goddess is worshipped, whose priest burns incense and lays his protecting hands on every person prepared to descend into the cavern. A flambeau is carefully lighted at the same time, with a gum which exudes from a tree in the vicinity, and is not easily extinguished by the subterranean vapours.

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